WESTERN LUMINARY.

Printed and Published Weekly, by Thomas T. Skillman.—Terms, $2 in advance—$2 50 at the end of the year.

Vol. VIII.—No. 18. LEXINGTON, KY. WEDNESDAY, NOVEMBER 2, 1831. Whole No. 381.

PROSPECTUS.

THE WESTERN LUMINARY

Appears as a Candidate for the Patronage of the Christian Public,

ON AN ENLARGED SHEET, OF IMPERIAL SIZE.

With respect to the future character of our paper, we have only to observe, that it will be conducted on the same principles that have hitherto marked our course. Our publication is known to be decidedly *Presbyterian*. To the firm and unwavering, though we trust, temperate and judicious, support of the principles and practice of our church, as developed in the *Westminster Confession of Faith*,—including catechisms, form of government, and discipline,—we are free to avow, the Western Luminary is devoted. We firmly believe, that our existence, as a church, depends, under God, on a faithful and devoted adherence to the principles embodied in this excellent formulary, as drawn from the Oracles of Divine truth. In defending our own principles, and endeavoring, in our humble measure, to enlighten the community in conformity with our views of divine truth, we hope we shall ever feel willing to concede the right of opinion to others, and to maintain that courtesy towards those with whom we may differ in sentiment, so sacredly enjoined in the word of God.

While our paper is chiefly devoted to religious intelligence, we do not design it to be *exclusively* so. It is a fundamental principle of our church, that science is a valuable auxiliary to rational, evangelical religion. Besides a secular summary of the most important events of this busy and enterprising age, the columns of the Luminary will contain the latest foreign news, poetry, miscellany, and general literature.

The Western Luminary is the oldest religious periodical west of the mountains. Thus far it has met with the general approbation of its supporters. It is unnecessary at this period of the world and of the church; this age of active exertion and religious enterprise, to say any thing about the necessity of such a newspaper being taken in every family. It must be obvious to every mind at all enlightened by human learning, or by the divine teaching of the Spirit of God. To the enlightened Christian public we confidently appeal, for their aid in sustaining a publication which is entirely dependent on them for its exisistence. The recent enlargement of the Luminary is attended with very considerable expense: but the proprietor has ventured on the experiment, relying on the efforts of those who have hitherto taken an interest in the publication, for a continuance of their generous exertions to sustain it. We appeal to every lover of evangelical truth, every friend to the dissemination of useful knowledge, every *Presbyterian*.

For the Western Luminary.

A Missionary Catechism.

Q. What is a Missionary?

A. Literally, one sent. But in the religious, or ecclesiastical sense of the word, it signifies one sent to propagate religion; and this is the sense in which it is generally used.

Q. By whom, are truly religious missionaries sent?

A. They are, properly speaking, sent of God, and are his messengers. The Prophets, of old, were missionaries, sent of God. Jer. vii. 25. *Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all my servants the prophets, daily rising up early, and sending them.* John the Baptist was a missionary, sent of God: Mark i: 2. Our Lord Jesus Christ, infinitely the best missionary that ever was in the world, was sent by his father: John vii. 28, 29. The 12 Apostles, and the 70 disciples, were all missionaries, sent forth by the Lord Jesus Christ himself; and in the last commission which he gave the Apostles, he plainly intimated his design, to send forth missionaries till the end of time, by the promise which he made, to be with them to the end of the world.

Q. How does the Lord send forth missionaries now?

A. By answering the prayer which he has taught his people to make: Matt. ix. 38. And this he does, by qualifying men for the work, inclining them to go, and affording them the consent, and approbation of their brethren.

Q. Who are authorized, under God, to prove, license, ordain, and send forth missionaries, to preach the gospel?

A. None but a regularly constituted church court, called (1 Tim. iv. 14.) a *Presbytery*.

Q. How does the Lord provide for the temporal support of his missionaries?

A. In various ways. To some he has given property sufficient to support themselves, and inclined them to go at their own expense. For a time, he fed Elijah by ravens, and by the widow's unwasting barrel of meal, and cruse of oil. Some, (as the Apostles,) have been sent forth without purse or scrip, depending, for sustenance, on those among whom they laboured. Some have been supported, in part, by the labour of their own hands, (as the Apostle Paul;) and others have been supported by the liberal contributions of pious individuals, and benevolent associations, formed for that purpose.

Q. Who have a right to support missionaries?

A. All who are able and willing have a right to support such as can be obtained in an orderly way.

Q. What is meant by an orderly way?

A. Having the consent and approbation of the church court, to which the missionary properly belongs; and which is authorized to license, ordain and send forth the missionaries.

Q. Are voluntary associations, for supporting missionaries lawful?

A. Most certainly: and when the greatest good can be done in that way, they are highly commendable.

Q. Have missionary societies any authority to license, or ordain ministers of the gospel, for missionary service?

A. By no means. All they have a right to do, is to procure, by contract, the labours of such ministers as the presbytery, or court, to which they properly belong, may be willing to send.

Q. In the Presbyterian church, what judicatories have power to send forth missionaries?

A. None but presbyteries, are fully invested with this power; as they only have a right to license, ordain, remove, or dismiss ministers; either to supply particular churches, or to labour as missionaries in destitute places.

Q. What, then, is the meaning of that clause in the Constitution, which says: *The General Assembly may, of their own knowledge, send missions to any part, to plant churches, or supply vacancies: and, for this purpose, may direct any presbytery to ordain evangelists, &c.*?

A. This can only mean, that they may direct missionaries, to certain places, with the consent of the missionaries, and the Presbyteries to which they belong; for without this they have none to send, and have not themselves the power of either licensing or ordaining.

Q. When the General Assembly directs a presbytery, to ordain an evangelist; are they bound to ordain one; whether they can sustain his trials for ordination or not?

A. By no means.

Q. Does not this rule strongly imply, that presbyteries have no right to ordain an evangelist, but with the advice of an Assembly?

A. Certainly it does; as there is no other part of the form of government that gives them such power.

Q. Should any presbytery have a licentiate under their care, whom they wished to ordain as an evangelist, what course ought they to pursue?

A. They should state, to an Assembly, the reasons of their wish, and ask their advice, and act accordingly.

Q. Seeing all the reasons, in this case, are known to the Presbytery, why is it necessary to state them to the Assembly, and wait for their decision?

A. Because the Presbytery is the proper witness of the facts, on which it is desired to depart from the common course of ordinations; and the Assembly is the only court authorized to judge of the relevance of those facts.

Q. What is the use of this rule?

A. It secures the ordination of ministers without relation to any particular church, when extraordinary circumstances demand it; and yet in such a way, that it cannot be done without the consent of the hig est judicatory of the church; or, in other words, the consent of the whole church, represented by her delegates.

Q. Is not the ordination of the minister of the gospel the most important act that Jesus Christ has authorized, in his church on earth?

A. Undoubtedly it is; as ordained ministers are invested with the highest offices in the kingdom of Christ below.

Q. When ordination is administered according to the rules laid down in our form of government; what security has the church, against the ordination of unqualified men?

A. In all cases she has two things. 1. Either the call of a regular church, after sufficient acquaintance with the candidate; or the consent of the General Assembly. 2. A regular course of ordination trials, sustained by a presbytery.

Q. Are not many arguments offered by some, to prove that presbyteries have a right to ordain evangelists, without the advice of the Assembly?

A. There are; but it so happens, that they are all levelled against the constitution itself; and either go to prove, that it its defective, or they prove nothing at all.

Q. Has a licentiate, or an ordained minister, any right to enter into contract with an individual, or society, or missionary board, for the performance of missionary labour, without the consent of his presbytery?

A. No; nor to become the pastor of any church, or congregation.

Q. When a missionary comes to labour within the bounds of any presbytery, is it at all material, to that presbytery, who employed him?

A. Not at all. As they are not bound to receive him on his commission; but only on his credentials from a church court, it can make no material difference, whether he be employed by a board of missions, or by an individual, or come at his own expense.

Q. If a missionary be found to be unsound in the faith, or otherwise unqualified for usefulness, is it fair to charge the board, or society that employed him, with unfaithfulness, in the discharge of their trust?

A. By no means, unless it appear that they had a fair opportunity of knowing the deficiency, when they employed him.

Q. When a minister of the gospel applies to a missionary board, to be employed as a missionary, and produces proper credentials of his regular standing, have they a right to make farther inquiry respecting his qualifications?

A. Certainly they have: for although they have not the power of trying, licensing, ordaining, suspending, or restoring a minister of the gospel: yet as they are highly responsible for the use they make of the funds committed to their trust; and as all ministers are not equally qualified for missionary service, and some not at all, it is their duty to inquire, so far as they may have a fair opportunity, into the character and qualifications of applicants; and to employ none, but such as would, in their opinion, be useful.

Q. When an applicant is not successful, has he any right to ask, why he was not employed?

A. No. Such a question would be quite indecorous, and in ordinary cases, ought not to be answered by the board.

Q. What is the difference between the plan of operations, of the General Assembly's Board, and that of the Home Missionary Society?

A. The principal difference is, that the Home Missionary Society being composed of different denominations of christians, the board employs missionaries of the different denominations, by which their funds are supported; while the Assembly's Board employs Presbyterians only. In their general plans, however, there is no material difference. They both employ Presbyterian missionaries, to labour in the same missionary fields: they both aid weak churches in supporting ministers: both receive frequent reports from their missionaries, and publish many of them monthly.

Q. Is this plan of carrying on domestic missions found to be a good one?

A. It seems so, from the reports of missionaries, and the general approbation of the churches.

Q. How then, are we to account for so much disturbance about missionary operations, as we hear of, in many parts of the western country?

A. This has been occasioned principally, if not solely, by the two boards sending their agents to the same places, and the same people, to form auxiliaries, and solicit contributions, for the same purpose. It is a pity that this should have produced such an effect: but consilering what human nature is, and the present state of society, it could not be otherwise. Many not being well acquainted with the plan of operations pursued by the boards, view them as being, in some degree, competitors: some dislike to be so often pressed for money: some are unwilling to divide their contributions, and to have part reported by one board, and part by another. And it may be: yea is too likely, that some of the agents have not been so prudent as they should have been; and hat in the heat of their zeal, to serve those by whom they were sent, have insinuated, that their respective boards would be most likely to manage their funds to good advantage.

Q. Might not this evil be soon remedied?

A. Yes: if the boards would both withdraw their agents from the Presbyterian churches in the West, the disturbance would, probably cease in a short time: or perhaps if either of them would do so, the evil would be removed, before very long.

Q. Have the presbyteries no power to put a stop to this growing evil?

A. Yes.

Q. How might they do this?

A. By first, requesting one, or both boards, to withdraw their agents from the Presbyterian churches; and should this be unavailing, prohibiting the agents, of at least one of them, from officiating, as agents, in the churches under their care.

Q. Would not this measure be likely to lessen considerably, the contributions of the Presbyterian church, for missionary purposes?

A. No. The Presbyteries and church sessions, are now, generally acquainted with the plans of both boards, and each one will take its own course, so that if the collection of funds were now left to the energies of presbyteries and churches, stimulated occasionally by a circular from the boards, it is not probable that the contributions would be lessened. Perhaps they would be increased; and if so the hire of the agents, at least, would be saved.

Q. If only one of the boards were to be excluded from sending her agents to Presbyterian churches, which should that one be?

A. Most certainly, the board of the H. M. S. The Assembly's board being purely presbyterial, she surely has the first claim, on her own churches.

Q. Would the formation of a united board of agency in the west, be likely to produce any salutary effect?

A. By no means. It would only render the plan of carrying on domestic missions more complex: consequently, more perplex the minds of the people, and increase the disturbance.

Q. Are there any other evils occasioned by the present mode of carrying on domestic missions, besides the one occasioned, by the operation of agents?

A. Yes, a number of them: but, generally, they are such as the boards can have little, or no control over, and could only be prevented, or corrected by presbyteries.

Q. What are these?

A. The following are a few of them. 1. Some of those churches which apply for, and receive aid from the missionary funds, are quite as able to support a pastor, as many of those which do, and from which the funds are collected. This is unjust, and, when known, lessens the contributions of many churches.

2. The opportunity of obtaining aid from a missionary board, encourages the formation of a number of small churches, whose places of meeting are so near together, that they can have no rational prospect of being able, each, to support a pastor.

3. The organization of churches, before they have members qualified to form a church session.

4. The hasty, and irregular ordination of licensed missionaries, before they have made full proof of their ministry; and without the advice of a General Assembly.

Q. Does it not seem, then, as if the presbytery was the most important court, in the Presbyterian church?

A. Yes, and it certainly is so. So far as human instrumentality is concerned, it is on the faithful discharge of the duties of presbyteries, that the church depends for peace and prosperity.

JAMES GILLILAND.

For the Western Luminary.

Miami University.

The commencement of this institution took place recently. The number of persons who attended, was so great, that no house in the village was sufficiently large to contain more than one third; in consequence of which, the exercises were performed in a handsome grove contiguous to the University.

The young gentlemen who delivered addresses on the occasion did much credit to themselves, and to the institution. They displayed considerable talent for sound argument, and chaste and impressive description. From the specimens furnished, many of them appeared to be endowed with talents of a superior order, capable of attaining to eminence in the admirable graces of oratory, as well as of becoming extensively useful to their country. The thoughts suggested to my mind by the exercises of the day, were in every respect favourable to the institution. What an unspeakable blessing is it to any community, to have such an organized system of education, with such a combination of advantages, for training and cultivating the youthful mind; so well adapted to prepare it for the highest grades of usefulness.

The best comment on the merits of an institution is the scholarship of its pupils; and we are sure, that from this quarter there has come, and will yet continue to come, many strong recommendations in behalf of the Miami University.

This institution we believe will receive the support of an enlightened and generous community, in proportion as its important advantages are known. It has already risen with unexampled prosperity in a very short time. Before it was entrusted to the management of its present officers, the prospect of its attaining so rapidly to a respectable standing among the higher institutions of our country, was not even anticipated.

But seven years ago, the Rev. R. H. Bishop was called, in the Providence of God, to the Presidency of the Miami University—a call which he happily accepted. Since he entered upon the arduous and responsible duties of his office, the Institution has risen to considerable eminence. Its faculty is not surpassed by that of any similar institution in the Western country. Its libraries are large and increasing, and its present number of students between 150 and 200; of which, there are 70 who have professed religion. The morals of the students, are strictly and judiciously attended to. In the course of instructions here administered, the great and important object of education is continually kept in view; which is, not to endow the youthful mind with a set of elegant accomplishments, merely to act a splendid part on the theatre of life; but to make the human being useful and happy: it is a system constructed upon proper and liberal conceptions of the true nature and unlimited destinies of man. The lofty spirit, however, which directs and controls this interesting institution, will be better seen and understood by an attentive perusal of the President's valedictory, delivered to the graduates at the late commencement; extracts from which we here subjoin. VIATOR.

"We cannot, at this late hour, suggest to you any thing, which has not already, in a great variety of forms, been presented to you, in the course of your education. But, as a small memorial of our best wishes for your future welfare, you will be pleased to take along with you, the following hints. And,

1. If you are to fulfil the just expectations of your friends, in any of the important stations in society, you must continue to be close students; and you must, for years yet to come, enlarge and enlarge your stock of knowledge, and bring into exercise, still farther and farther, your intellectual and moral powers.

With all your acquirements, you are as yet acquainted only with a few elementary facts and principles. The facts and principles which are still unknown to you, even on those subjects which you have studied most thoroughly, are numerous; and the various applications of the facts and principles, with which you are familiar, are literally infinite. Instead, then, of supposing that you have this day, finished your studies; if you are to be of any use in society, you are to consider yourselves as having only acquired the knowledge of the Alphabet and Grammar of an education.

Whatever may be your acquirements, and whatever evidence you may have given, of possessing talents of the first order, you know not as yet any thing of your full strength. Indeed, a more decisive evidence of want of talent, cannot be given, than for a young man to suppose that when he has obtained his degree of A. B., or even of A. M. he has arrived at his full growth.

Besides,—The period in which Providence has cast your lot, demands of every man, who would rank as a scholar, or as a man of business, in any department of society, yearly and daily enlargement of his stock of knowledge, and yearly and daily some new developement of his powers. Improvements of every kind, in all the departments of life, have, in the present generation, far outstript the ordinary march of history; and the youth, just entering upon action, who will be satisfied with the acquirements, which he may have already made, will in the course of a few years, find himsef an age behind his former fellows.

2. If you would be useful in your day and generation, you must cherish liberal and extended views of men and things. The man, who has never been out of his native valley, may be allowed to believe, that there is nothing valuable or desirable, beyond the hills which bound his vision; and the man who has associated only with those of a particular religious or political sect—or who has studied only one set of books, on any subject which he has studied; may be excused in supposing, that every thing, which does not, at the first glance, exactly accord with his notions and acquirements, must be erroneous and dangerous; but other things are to be expected of those who have travelled, and read, and examined, and laid up knowledge for themselves.

We are, without doubt, on the eve of a great and important change, in the political and moral and religious state of society. All belonging to the condition and character of man, all over the globe, is evidently in a state of revolution. It will be found utterly impossible to stop or to turn the natural course of things. Men, every where both in politics and religion, must come back again to a few first principles; and by these few first principles, all old established systems, any way connected with man as a social being, must be re-examined, and annihilated or re-modified. And the generation is likely born who are to do this great work—who are to be the instruments of this new creation. 'And now he hath promised, saying, yet once more will I shake not the earth only, but also heaven, and this word once more signifieth, the removing of those things which are shaken, as of things that are made, that those things which cannot be shaken may remain.'"

* * * * * * *

"Above all things, be on your guard against the influence of personal and local attachments, and personal and local antipathies; and whenever you can find a man, sincere, and honest, and well-informed, and active and enterprising, in his own particular department, cultivate an acquaintance with such a man; and let men of such a character, be your friends, and your associates, and your confidants, wherever you can find them, without any regard to country, or State, or districts, or religious or political connexions; and, in this way, persevere in serving your God, and your country, and your fellow-men, in discharging all the particular duties of social life."

* * * * * * *

"One word more:—

With all your attainments, and with all your extended plans and prospects, you are to remember, that you are soon to be in eternity. You have already had many warnings, on this great and important point. You are to form plans, and increase your stock of knowledge and form connexions, as if you were to live and be active members of society, for ten, or twenty, or thirty, or forty, or fifty years from this date; but you are also to remember, that you may not live a single year or month, or even a single day, after some of these most important arrangements have been made. And you individually know well, the practical improvement, which ought to be made, of this fact, both with respect to this life and the next.

May the God of your fathers be, from this day, your God, and your portion: and may you, from this day, live in His fear, and be exclusively devoted to his service: and, then, whether you shall be called home next year, or fifty years hence, it will be with, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

INSUFFICIENCY OF THE LIGHT OF NATURE.

The information derived from the *natural* world is unsatisfactory; it is perplexing. Man is soothed into a kindly view of the divine character when he enjoys the bright sunshine and the refreshing breeze; but he is startled and alarmed under the thunderstorm, when he hears the earthquake, or beholds the ravages of pestilence. Man is soothed into tender feelings towards the character of God when he enjoys health, peace, and prosperity, when all things are smooth around his family, and his friends, and himself; but he is alarmed again, and perplexed, and thrown into doubt about the God of nature, when a dear friend is seized with a racking disease, when a child—a healthy, happy, lovely child, is seized from his view and laid upon the bed of sickness unto death. My dear brethren, there is utter perplexity in the view that a man gets of God in the book of nature; no man, with only that book, ever yet loved God when he was suffering pain. He might have fancied that he loved what he called God in his hours of ease; but when a living, acting Being exercised that power and that right which he undoubtedly possesses over all his creatures, and brought that man to pain, or suffering, or sorrow, no man with only the book of nature ever had such love to God as could survive the infliction of sorrow or of suffering.—*M'Neile.*

THE FARMER'S FAITH.

The late King of Sweden was, it seems, under great impressions of spiritual religion, for some time before his death. A peasant being once, on a particular occasion, admitted to his presence, the king, knowing him to be a person of singular piety, asked him, "What he took to be the true nature of faith?" The peasant entered deeply into the subject and much to the king's comfort and satisfaction. The king, at last, lying on his deathbed, had a return of his doubts and fears as to the safety of his soul; and still the same question was perpetually in his mouth, to those about him, "What is real faith?" His attendants advised him to send for the Archbishop of Upsall; who, coming to the king's bedside, began in a learned, logical manner, to enter into the scholastic definition of faith. The prelates disquisition lasted an hour. When he had done, the king said with much energy. "All this is ingenious; but not comfortable: it is not what I want. Nothing after all, but the farmer's faith will do for me."—*A. M. Toplady.*

A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours. —*Tillotson.*

Dr. Payson says—"Since I began to beg *God's blessing on my studies*, I have done *more* in *one week*, than I have done in a *whole year* before."

For the Western Luminary.

Extracts from the Minutes

Of the Synod of Kentucky; at its late meeting in Danville, commencing on the 12th of Oct. last.

Wednesday, Oct. 12th.

John T. Edgar was chosen Moderator, and Jas. Stonestreet and David G. Cowan, Temporary Clerks.

The Rules of Synod were read, also the Minutes of last year, and a docket made out.

On motion *Resolved*, That hereafter, in the records the Clerk omit all human titles of the members of Synod.

On motion *Resolved*, That a committee on the business of Missions in the West as recommended by the General Assembly, be appointed:—And that Samuel Steel, John Jones, James C. Barnes, Daniel B. Price and Marvin D. Averill, compose said committee.

Thursday, Oct. 13th.

The following resolution was adopted after discussion.

Resolved, That it be recommended to the members of Synod and to the several churches, to take up during the coming year, collections to aid in building a Presbyterian house of worship in the colony of Liberia. And that Orramel S. Hinckley be appointed to receive and transmit the funds collected, and report to next Synod the sums received, and from whence.

Resolved, That Synod spend the forenoon of to-morrow, from 8 to 10 o'clock in religious exercises: and that the Moderator be empowered to make arrangements for the services.

The committee on the subject of Domestic Missions made a report, which was received and made the order of the day for to-morrow morning, ten o'clock.

The report of Robert B. McAfee, one of the committee appointed to visit Centre College, was received and read.

Friday, Oct. 14th.

Friday morning Synod met agreeably to adjournment, opened with prayer. And according to the resolution of yesterday, engaged in religious exercises until ten o'clock.

The report of the committee on Domestic Missions was taken up, according to order. And the first resolution was unanimously adopted; and the second resolution was discussed. It was afterwards adopted, and has been published in the Luminary.

Resolved, That Robert J Breckinridge be invited to deliver an address on the subject of Colonization, in the meeting house on to-morrow at 3 o'clock, P. M.

Resolved, That James K. Burch be invited to deliver an address on the prospects of Centre College.

The following resolution was offered, viz:

It is the sense of Synod, that it requires the presence of more than one *ruling* elder to constitute a Presbytery.

The question was taken on adopting the said resolution, and it was decided in the negative.

The yeas and nays being required, were as follows, viz:

Yeas.—Edgar, James T. Smith, Hays, Samuel Green, Yeizer, Crab, Hoagland, Steel, Clay, Skillman, Robert J. Breckinridge, Price, Williams, Averill, Charles S. Todd, Whitney, Philips, W. L. Breckinridge, Taylor, Andrew Todd, Thomas P. Smith, Archibald King, Hill, and Clark—24.

Nays.—Howe, Burch, Wilson, Huber, Reynolds, Dixon, Tate, John Green, Brank, Stephen Scott, McElwy, Nourse, Robert Marshall, Blythe, Stuart, Sam'l. V. Marshall, Crane, Hinckley, Irwin, Kinkead, Robert Brown, Anderson, Berryman, Stonestreet, Robinson, Pierce, William Scott, Jones, James L. Marshall, Hawthorn, Venable, Allen, Bergen, Logan, Forsythe, Urmston, and Linn—37.

Non liquets—John H. Brown, James C. Barnes, John R. Kerr, Samuel E. Blackburn, A. Cameron, and John N. Blackburn.

Saturday, Oct. 15th.

The petition for a new Presbytery postponed at the last meeting of Synod, was taken up, whereupon,

Resolved, That a new presbytery be formed, to be called the Presbytery of Tabor, to embrace the counties of Bourbon, Clarke, Montgomery, Bath, Madison, Estill, Morgan, Floyd, Perry and Pike, including the following ministers, viz: Eli Smith, Dewey Whitney, Samuel Steel, Samuel Taylor, William G. Gallaher, John H. Brown, N. M. Urmston, and Andrew M. Keith, and the churches in the aforesaid counties; and that the first meeting of the said Presbytery be held at the Presbyterian church in Paris on the last Wednesday in March next, and that the introductory sermon be preached by Eli Smith, or in his absence by the oldest minister present, who shall preside until a Moderator be chosen.

The committee appointed to examine the minutes of the General Assembly made a report which was amended and adopted as follows:—We find, 1st, That the memorial of this Synod on the subject of Statistical Reports, was indefinitely postponed. 2d, That the subject of Colonization be recommended, and collections taken up on the 4th of July. Your committee recommend that said recommendation be duly regarded by Synod.

Monday, Oct 17th.

Resolved, That the collection taken up last night, after the Missionary Sermon by John Breckinridge, amounting to $92 40 for Missionary purposes, be transmitted to the American Board of Commissioners for Foreign Missions.

Synod proceeded to fix the place of their next meeting; Whereon, *Resolved*, That the next meeting of Synod be held in the 1st Presbyterian church, in the city of Louisville, on the 2d Wednesday of October, 1832.

Tuesday, Oct. 18th.

The Education Society of the Presbyterian churches of Kentucky, having at its annual meeting on last evening so changed their constitution as to place the society under the care of Synod, and an overture from the President of the Society to that effect being presented, *Resolved*, That this Synod do adopt the same, and that from henceforth the society shall be considered under our care and control.

A committee was then appointed to submit to Synod nominations of persons to be appointed Directors of said Society for the ensuing year; who reported the following names, to wit: John R. Kerr, William L. Breckinridge, Samuel Steel, Samuel Taylor, Andrew Todd, Thomas Cleland, Samuel Lyon, Nathan H. Hall, William Scott, John H. Brown, James L. Marshall and William H. Forsythe—*Ministers*. And John Green, Thos. P. Smith, Samuel Laird, Sidney P. Clay, James Stonestreet, Joseph M'Dowell, Robert Russell, James Barbour, Charles Henderson, William Huston, Jr. Oliver Terrell and Robert B. M'Afee—*Laymen*.

Whereupon, *Resolved*, That they be the Directors for the ensuing year.

The following resolution was adopted after discussion and mature deliberation, to wit:—*Resolved*, That we do now become, as a Synod, auxiliary to the General Assembly's Board of Education. And that we will operate through the organs of the Education Society of the Presbyterian churches, under the care of this Synod.

Resolved, unanimously, That Andrew Todd be appointed to preach the Missionary Sermon next year, and that Nathan H. Hall be his alternate.

The committee appointed to report nominations of Trustees of Centre College reported the following names—James K. Burch, Charles Henderson, Joseph M'Dowell, David G. Cowan, Phineas G. Rice and Paul I. Booker.

Whereupon, *Resolved*, That said persons be, and they hereby are, elected Trustees of Centre College.

Wednesday, Oct. 19th.

Synod proceeded to class the Trustees of Centre College according to the charter, when it appeared that the following Trustees composed the first class, to wit: Joseph M'Dowell, Michael G. Youce, Robert J. Breckinridge and Charles Henderson—Paul I. Booker, James Barbour and Jas. K. Burch the second class, and David G. Cowan, Phineas G. Rice, James C. Barnes and Jno. Green the third class. The first class to continue in office one year, the second class two years, and the third class three years, and until their successors shall be elected.

Resolved, That the Stated Clerks of all our Presbyteries transmit to the Stated Clerk of Synod a correct list of all the churches in their bounds.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, NOVEMBER 2, 1831.

To Correspondents.—We have received an interesting account of two Camp Meetings recently held in Rutherford county, Tennessee; at one of which *thirty-six*, and at the other *eighty* persons professed to have obtained a saving knowledge of Jesus Christ. We regret that the matter for our present sheet was so arranged when it arrived, that we could not give it a place to-day. It shall be inserted next week. The manuscript of an *Address on Temperance*, delivered in Harrodsburgh, by *Wm. H. Lacy*, has reached us. We shall give it a speedy insertion. The obituary notice of *Mr. George Madison*, is unavoidably postponed till next week.

To Readers.—We invite the attention of our readers to the extracts from the several Synodical and Presbyterial meetings which will be found in our columns to-day. They cannot fail to be deeply interesting to all who feel any attachment to the Presbyterian church. In order to make room for them, and to afford a place for the communications of our friends, we have been obliged to omit our usual quantity of editorial matter.

We thank our friend of the *Bowlinggreen Public Advertiser*, for his complimentary remarks respecting our journal. Although we do not claim for the Luminary so high a place among the religious periodicals of our country as he has given it, our constant effort is, to make our paper both useful and interesting to its patrons.

Long Sermons.

The article on our last page, entitled, "*A good hint to a few Clergymen*," we commend to the special notice of our clerical brethren. There are, perhaps, few of them who may not be benefitted by it in some way. If we mistake not, the remarks of the writer are quite as applicable west of the mountains, as they are in the region from whence they have emanated. We have sometimes thought, that *long preaching* was somewhat peculiar to the divines of the west, and particularly those of this state. Why it is so, it would, perhaps, puzzle the wisest to tell. There is no one, we suppose, who imagines that the good people of the west are more addicted to patient, plodding thought, than our brethren of the eastern and northern states. All would, perhaps, agree, that the very reverse is true. We often hear instructors from the east, complaining of the almost universal volatility and impatience of control that characterizes the western youth; the great difficulty of inducing them to submit to the patient drudgery so necessary to form good scholars. We have known some professors in our western colleges from the east, who, while they were ever ready to award to western students genius and vigor of intellect, were yet disposed to smile incredulously, at the idea of finding a hard student among the ardent feelings and impassioned temperaments of a western population. But to return from our discursive argumentation.

We say, that the reason why long sermons should be so common in the west, lies hidden quite beyond our reach. It appears to be at war with the genius and peculiar characteristics of our population. Unless, indeed, we solve the problem on the principle of the old adage, that "*where least is said, the most time is consumed in saying it.*" But this, we feel, would not be true, in point of fact. So that we confess ourselves at fault, and shall not attempt a solution.

The Rev. John Newton, of England, one of the most uniformly pious men, and *practical* Theologians that ever lived, has a saying on this subject somewhat similar to that quoted from Whitefield. In a letter to a friend, he observes, that *a sermon more than an hour in length, in order to be profitable, must be preached to a congregation of angels.* And there is, probably, no man who ever enjoyed the ordinances of the sanctuary more than he. We have understood, that the celebrated Mr. Nettleton, who, as as a successful ambassador for Christ, is known every where, rarely or never reaches three quarters of an hour in his sermons. And if our information is correct, the most celebrated and useful divines of the eastern and northern states, rarely ever transcend that period of time in the delivery of their public discourses.

Nashville University.

The sixth anniversary commencement of this institution was held on the 6th ult. Twenty-two young gentlemen were admitted to the first degree in the arts, and six gentlemen to the second degree. The valedictory of Dr. Lindsley, the President of the institution, is spoken of in high terms.

The Missionary Convicts.

We learn from the Cherokee Phœnix, that some of the individuals who were pardoned by Gov. Gilmer, went the next day, by permission, to take leave of their friends, Messrs. Worcester and Butler. The visitors were, however, denied the privilege of speaking to them, or of carrying any message from the persecuted missionaries to their afflicted friends. The extent of their privilege was, to exchange a look. They departed, leaving the two missionaries *performing their allotted labors; both working at the same* WHEEL.

For the Western Luminary.

Mr. Skillman.

Dear Sir,—I returned last evening from attending a Four Days' Meeting at Cherry Spring Church, Scott county. This has been a most interesting season; the Lord by his Holy Spirit blessed his truth to the awakening, it is believed, of many, and the conversion of some. Eleven persons were united to the church, nine were heads of families; the whole season was one of great solemnity and seriousness. This little church which has long been in a declining state, and much discouraged, is now cheered, strengthened, comforted, and encouraged. Mr. C. A. Campbell, V. D. M. who labors in this church as a Missionary, seems to have been instrumental, under God, in producing this good work. Let Christians pray for them. I am, Dear Sir, yours in christian affection, N. H. HALL.

Colonization Society.

A late mail brought us the following communication, *postage unpaid*. We lay the proposition of our Correspondent before our readers, with only a word or two of comment. It is unnecessary to say, that we heartily approve of the objects of the American Colonization Society. Our readers well know our favorable opinion of the institution, and our confidence in its ultimate success. The plan of taking up collections, in aid of this good work on or near the fourth of July, has commended itself to all friendly to the melioration of the condition of the unfortunate class of population whom the Society proposes primarily to benefit. Whether an additional collection should be taken up for this object, may perhaps, admit of some debate.

Glasgow, Oct. 9th, 1831.

Sir,—As Christmas will this year come on the Sabbath, would it not be a proper occasion for Ministers of the Gospel of every denomination, to take up collections in aid of the "American Colonization Society?" I think it would. And editors of religious journals throughout the country might greatly aid the cause of Colonization by noticing the subject in their papers in time to disseminate it throughout the Union before Christmas. Will you urge the subject in your valuable paper? I think—I *know* you will.

A Friend to the Cause.

Memorial to the Virginia Legislature.

The inhabitants of the southern part of Virginia, have addressed a Memorial to the Virginia Legislature, requesting aid in the removal of the colored population of that region. The late insurrectionary movements there, appear to be the exciting cause of this measure. The Memorial occupies considerable space. We have room for but one or two extracts.

"An evil has existed among us from almost the first settlement of the Commonwealth, of the heaviest and most serious character. It has grown with us, and in every moment of our advance, it has more than kept pace with us, until at last the alarming truth bursts from every lip, that if we wish peace and happiness, quiet and prosperity, the fatal, paralyzing, destroying mischief, must be removed. Who requires to be informed to what we refer? Do not all know it is the existing curse of slavery to which we allude? This is not the proper time or place for speaking abstractly on this serious subject. We are done with the past, and should only look to and provide for the future. How or by whose means this heavy and alarming evil has been brought on the country, may engage the philanthropists, or fill the pages of the historian; it is for us to consider the character and extent of the evil, and to apply the most salutary, peaceful, just and efficacious means for its removal.

For this object we approach you as the lawgivers of the land, with no moral or constitutional restrictions on your powers in the accomplishment of this great and holy purpose; a purpose which when attained, will be a blessing of forever continuing effect on our own country and the unhappy and degraded race of Africans, whose presence deforms our land. Great, glorious and enduring will such a work be, and he who shall devise and have the fortitude and constancy to execute a system for its accomplishment, will forever live as the first and most signal benefactor of his country.

* * * * * * * * *

Your memorialists forbear to anticipate in detail the future relative population between the whites and the blacks in this region of Virginia. It may be safely asserted, however, that the end of the next forty years, will find a difference much, very much greater in number in favor of the blacks. This anticipation is already inducing many of our most industrious and enterprising people to seek new homes in distant and stranger States, where they and their children may be exempt from those dangers and difficulties with which they are unfortunately beset in their native land, while others are making rapid preparations to follow their example, unless some hope of relief is held out to them. We are conscious, yes, deeply conscious of the many difficulties that surround this subject. But we dare hope that a patriot people and an enlightened Legislature may greatly diminish them. There is a deep and pervading feeling among us on this subject, which we trust may in some degree forward your efforts.—We know that there are many of our people who would voluntarily surrender now, or at a short time, all of this property owned by them, to the Commonwealth, provided means were dedicated for their removal and comfortable maintenance out of the limits of the United States, for a reasonable period.—These voluntary offerings for the public good, would in a short time diminish considerably the number, and excite a well founded expectation of the total eradication of the evil. To these individual contributions, should be added an adequate and appropriate application, of the public means for the removal of others from the Commonwealth. The public and individuals thus acting in concert, much would be effected at no distant day.

To many, such a plan, we are fully apprised, would be objectionable on the ground of the inadequacy of the means of the State to attain the object. To such it may be well answered, what stay to this impeading and horrible evil do you propose? Will you wait until the land shall be deluged in blood, and look alone to the fatal catastrophe, of the extinction of the black race by force as the only remedy, or rather will you begin the great and good work by kind, gentle, gradual, and sure means? Let us count the cost and see at once what we are to expend of our means, to effect this high purpose.

In the last forty years, the actual increase of the blacks has been 167,588, being at the rate of 4,189 per annum. An indiscriminate removal of this annual increase, would in the course of thirty years, so diminish the evil, that thereafter, by a removal of one half of this number, for thirty years more, an almost entire destruction of the mischief would be effected.

Your memorialists do not, however anticipate such rapid and happy measures. Let but the Commonwealth raise by a tax on the blacks, free as well as slaves, a reasonable sum, sufficient to defray the expenses of the removal and maintenance for a time, of such as individuals may voluntarily surrender to the State, and for the purchase of a few hundred annually, of the young and healthy of both sexes, and for their removal and maintenance in like manner, and we do not doubt the most happy and salutary effects from such a beginning, and a final and full triumph over all difficulties.

But these measures, your memorialists confidently believe, should be accompanied by some others. The first should be, the total prohibition of emancipation by individuals, but upon condition of removal out of the State.

The second should be the immediate classification of the free blacks, and requiring at stated periods, their removal; and where they are not possessed of adequate means to defray the expense of emigration, the same should be paid by the public. Such measures as these promptly adopted, and faithfully and energetically executed, would save to this Commonwealth many of her best people, and much of her fair domain, from waste and abandonment.

Your memorialists are slave holders; this is the country of their birth, and attached to it by every tie which can bind a people to their native land, and that of their ancestors, they have every thing of interest or of feeling at stake in this appeal to you. Humanity must weep over a continuance of our present condition, while patriotism, self-interest, and our own happiness, and that of our offspring, call equally strong for the application of some remedy to remove this appalling and increasing evil. Relying with the most ample confidence on the wisdom, patriotism, and known discretion and elevated spirit of the General Assembly, we most earnestly entreat its attention to the subject of this memorial, and that it would adopt such measures in relation thereto, as may seem best calculated to advance the happiness, the greatness, and peace of the State.

For the Western Luminary.

Mr. Skillman,

The letter which accompanies this, was written on the day of its date, and was within a few days thereafter mailed at the Lexington office directed to H. B. Funk, Esq. Cincinnati. The Lexington post mark of the 9th is on the back of the letter; as is also a note in manuscript, showing that it was answered, by some one in Cincinnati, on the 12th. I received that answer, at Danville about the 14th,—and was surprised to find from it, that the "Committee of publication" for the Standard (who penned it) thought it their duty to decline the publication of my letter, at least until some correspondence could be had between me, and themselves. In reply to their letter, I requested that my first one might be immediately published, or returned to me. A very civil letter from a friend in Cincinnati dated the 22d, incloses my former letter to me. It was at first my intention to publish the letter of the "Committee of publication" along with my own letter; but, although I have no reason to believe that they would object to such a course, I have perhaps no strict right to pursue it. I therefore confine myself to the above succinct statement of facts, by way of explaining why I have not asked you sooner, and why I ask you now, to allow me the use of your columns to explain my views of a transaction, with which in all its stages, I have been, providentially so particularly connected. Our friends in Cincinnati, are, no doubt, able to maintain themselves in any course, they may think proper to adopt; but that need not hinder us from holding, nor if need be, of expressing, our own views of matters in which our interest is no less deep than theirs.

R. J. BRECKINRIDGE.

Brædalbane, near Lex. Ky. Oct. 4th, 1831.

To the Editor of the Standard.

Sir,—I observe with deep regret that the *Standard* has taken decided ground in opposition to the Convention proposed to be held at Cincinnati, in the month of November, by delegates representing all the Presbyteries in the valley of the Mississippi. As I was personally conversant with some of the events which have led to the proposed Convention, and was particularly connected with that act of the last General Assembly of the Presbyterian Church, out of which the recommendation to hold the Convention grew,—I hope you will allow me to explain through your columns, the reasons which led me to give my cordial support to a measure, which has found so little favour in the eyes of those who conduct the Standard.

The adherents of the Home Missionary Society were supposed to be a small majority of the last General Assembly. Two projects were apparently contemplated by that majority, the passage of both of which was steadily resisted by those members of the Assembly who more particularly adhered to the principle, that our church should conduct its missions in its distinctive character. One of those projects was, the united board of agency for the West; the other was, such a change in the members of the existing Board of Missions of the General Assembly, as would make a majority of them friendly to the Home Missionary Society. Both these projects were mutually urged and opposed with great earnestness, until wearied of the contest—doubtful of success, or impelled by a noble moderation (I say not which) it was proposed on the part of those who believed they composed the majority, that a *compromise* should be effected, by which the last of those projects should be abandoned, provided the first might be placed in such a train as would certainly draw out the mind of the churches of the west in relation to it. Mr. Ross, Mr. Peters, and Mr. Jessup from the majority, and Dr. Green, Dr. Spring, and myself from the minority, composed the committee of compromise. That committee reported two resolutions, one that the existing Board of Missions of the General Assembly should be re-elected; the other recommending that certain Presbyteries in the valley of the Mississippi *ought*, and that the remainder of them *might*, ascertain, and communicate to the next General Assembly, their wishes on the subject of Domestic Missions,—after having, if it were possible, agreed on some plan that would be generally acceptable.

A few violent men opposed these resolutions,—some of them indeed with a degree of bitterness which I record with the utmost sorrow. But they were adopted by an immense majority of the body.

Shortly after the passage of those resolutions, a paper was shown to me, appointing Dr. Wilson, Mr. James Gallaher, and Mr. John Thompson, all of the Cincinnati Presbytery, a committee to open a correspondence in the great Western valley, on the subject of Missions. The paper had a good many names to it; and I confess I was inclined to sign it; the more so perhaps, as I knew and highly esteemed the two first named persons. Those friends however with whom I usually acted, declined signing it,—and I thought it best not to separate from them in such a matter.

When Mr. Thompson published his recommendation of the Convention at Cincinnati, I would have lent my support to it,—if I had not considered the details of it wholly inadmissible, and calculated to defeat the very end in view.

After much consultation among the ministers and elders of this region, it was determined to call a meeting of our Presbytery and lay the subject before it. Mr. S. Steel, who [illegible] been a member of the last Assembly, and who well knew the minds of our brethren there when the compromise resolutions were adopted, drew up and submitted to the West Lexington Presbytery, a paper on the subject of a Convention, which after being revised by a committee consisting of Dr. Blythe, Mr. Stewart, Mr. W. Gallaher, Judge Mills and myself, was adopted by the Presbytery without opposition. That minute has been extensively published, and must be familiar to the churches; and I have no hesitation in saying, that if its recommendations are regarded, the recommendation of the General Assembly will be faithfully executed, and we shall either agree on some plan for conducting Missions in the West, or will be able to say distinctly that we cannot agree, as a whole on any one plan. Let the result be as it may, our Eastern brethren will fully understand the wishes of each Western Presbytery, and the united determination of the whole.

Now whatever might be our opinions on this subject, it really appears to me, that Old School men can no more justify themselves for resisting one branch of this compromise, than New School men could for casting ridicule on the other branch of it: and that we would be just as inexcusable for refusing to aid in ascertaining the mind of the Western church on the subject of Missions, as our brethren who differ from us, would be for attempting to bring the existing Board of Missions into contempt by representing it as a party board, and not the board of the church. They have fulfilled their branch of the compromise; we are therefore solemnly bound to fulfil ours. Even if they attempt to do away the effect of their former concurrence in the election of the present Board of Missions, that by no means justifies us, in declining now to do, what we allowed them to suppose we really meant to do.

The mother principle on which all our ecclesiastical arrangements are based, is, that the wisdom of the whole church is greater than that of any part of it; a corrolary from which is, that the wisdom of all the Presbyteries in the valley of the Mississippi is greater than that of any one of them. If this be not so, all consultation is needless: if it be so, every refusal of consultation is arrogance. To avoid this conclusion, it seems to me necessary to shew, that all our churches in this great valley can correspond and consult, and finally decide after such correspondence and consultation, on the most important affairs, without any convention, and be ready to express their wishes to the next General Assembly; or else that neither consultation nor correspondence is necessary to enable the General Assembly to judge of the subject, or to fit us to act on it. The former is too unreasonable to be asserted by any one; the

latter is disrespectful to the General Assembly, and a breach of compromise to boot.

After all, no man, who would by possibility have a seat in the proposed Convention, can be so ignorant as not to know, that any conclusion it may arrive at, will be obligatory on no human being, who does not voluntarily assent thereto.

The dates, names, and circumstances mentioned in this communication, are believed to be substantially correct; but as I have to rely on memory only, I may possibly have been led into some trivial error. Your obedient servant,

R. J. BRECKINRIDGE.

[From the Christian Herald.]

Presbytery of Redstone.

At a meeting of the Presbytery of Redstone, October 4th, 1831, the following preamble and Resolutions were unanimously adopted, viz:—

Whereas, a difference of opinion and practice exists among the members of the Presbyterian Church, in relation to the proper organ for conducting domestic missions, and as, in the opinion of this Presbytery, evils have arisen from the conflicting operations of the General Assembly's Board of Missions, and the American Home Missionary Society; and whereas the General Assembly, at its last meeting, adopted the following Resolution, viz.

"That in view of existing evils arising from the separate action of the Assembly's Board of Missions and the American Home Missionary Society in the West, it be recommended to the Synods of Ohio, Cincinnati, Indiana, Illinois, Kentucky, Tennessee, West Tenneesee, and the Presbyteries in the West, connected with them, to correspond with one another, and devise a plan for carrying on Missions in the West, and report the result of their correspondence to the next General Assembly; it being understood that brethren in the West shall be left to adopt their own plan, and that any other Synods and Presbyteries, besides the above mentioned, in the Valley of the Mississippi, may be embraced in the correspondence if they desire it."

And whereas it is important that every Presbytery should freely express their views in relation to this important subject, and with a view to allay the excitement now existing and also to preserve the identity and distinctive character of the Presbyterian Church, this Presbytery considers it highly important that their views should be fairly and fully represented in the proposed convention.

Therefore, Resolved, unanimously,—1st. That it is expedient to appoint two delegates to attend the Convention to be held in Cincinnati, on the 23d November next.

2d. That this Presbytery have full confidence in the Board of Missions of the General Assembly of the Presbyterian Church, as the regularly constituted organ of Missionary operations, and deprecate a union with any irresponsible association or organized body for conducting domestic Missions, not amenable to any Judicatory of our Church.

3d. That in the view of this Presbytery, the effort made to effect a union between the two Missionary Institutions is a chief cause of the unhappy excitement now existing in the Church; and if followed up, threatens it with increasing discord and division. And that peace and harmony are not likely to be restored, except by abandoning all such efforts in future, and thus allowing each institution to pursue its own course without impediment or interference on the part of the other.

4th. That the delegates appointed to attend the Convention be instructed to exert their influence to procure a decision of the Convention in favor of the Assembly's Board of Missions, and that they oppose, with all their influence, whatever might tend to a union with any other body, not even concurring in a united agency for conducting Missionary operations in the West.

5th. That if the delegates should fail to carry the last resolution into effect, and a majority of the Convention should adopt any measures with a view to favor a union with any other body, that they be instructed to enter their protest, accompanied with their objections.

6th. That the Stated Clerk be instructed to furnish each delegate with a copy of these resolutions.

7th. That in case no one of the delegates appointed shall be able to attend, that the Stated Clerk be instructed to transmit a letter to the Convention stating the views and wishes of this Presbytery, as herein expressed.

Resolved, That the Stated Clerk transmit a copy of the above resolutions to the editors of the Presbyterian, and Christian Herald, for publication. (A true copy.)

ROBERT JOHNSTON, Stated Clerk.

To the Editor of the Christian Herald.

DEAR SIR,

At a very full meeting of the Presbyterv of Steubenville at Beech Spring, October 5th; there being present fourteen Ministers, (the whole number of Presbytery.) and fourteen Ruling Elders, the following was unanimously adopted.—

RESOLUTIONS OF THE PRESBYTERY OF STEUBENVILLE.

As this Presbytery "regard the transaction of Missionary business to be especially the duty of the Church, in her distinctive character, and the present organization of the Board of Missions of the General Assembly as most consistent with the order which should be taken in this matter;"—Therefore resolved,

1. That as we desire but one General Assembly for the Presbyterian Church in these United States, so we wish for no more than one Board for conducting Missionary operations within our bounds, to be directly under the control and supervision of the General Assembly, according to the Constitution of our Church.

2. That the Board of Missions of the General Assembly since its re-organization has been managed with an energy and wisdom entitling it to our continued confidence; and by its rapidly extending influence has clearly shown, that were all Presbyterians to unite in cordially co-operating in its plans, this Board would be abundantly competent, under the divine blessing, to carry on all Missionary operations within our Church.

3. That as we have nothing to do with the separate action of voluntary associations, employed in Missionary labors within our bounds, irresponsible to the Church, an amalgamation of the Missions of our Church as such, either in whole or in part, with the operation of the Home Missionary Society or any similar institution is undesirable and unconstitutional; and that we regard the attempts which have been made to produce such an amalgamation, as the great source of the evils which have arisen, and the bitterness which has been excited on the subject of domestic Missions.

4. From the present aspect of the Presbyterian church, and the inroads which have been made, and are attempted further upon her integrity and purity, we feel bound to take a more decided stand in maintaining inviolate her principles of doctrine and government, and openly to disapprove of all such measures as tend to weaken or impair the soundness of the one, or the efficiency of the other; and such we believe to be the tendency of the Home Missionary Society in its operations within the Presbyterian church.

5. That while this Presbytery agree to send delegates to the proposed Convention at Cincinnati, on the 23d of November next, on the principles proposed by the West Lexington Presbytery; they clearly avow their determination to adhere *exclusively* to the General Assembly's Board of Missions, and hereby instruct their delegates to act upon this principle in such a convention.

Resolved, unanimously, That the present state of the Presbyterian Church demands that it be a standing rule of this Presbytery, that every ordained minister or licentiate presenting a dismissal to this Presbytery, shall submit to a public examination on his views of Theology, before he is received as a member, or under its care.

A true extract.

CHARLES CLINTON BEATTY, *Stated Clerk.*

At the late meeting of the Presbytery of Ohio, a resolution was passed recommending the churches to form auxiliary Education Societies, to aid the great effort of the Assembly's Board of Education. We are also informed that a similar resolution was passed by the Presbytery of Washington.

It is to be hoped that all the Presbyteries of this Synod will take the same course, and give every possible facility to the Agent in visiting the churches on this great and important business.—*Ib.*

Synod of Pittsburgh

Commenced its sessions on Thursday, at 11 o'clock. The Rev. David Elliott was chosen Moderator; and the Rev. Messrs. Thomas Hoge and T. D. Baird were elected temporary Clerks.—*Ib.*

The Missionary Convicts.

From the United States' Gazette.

When the Cherokee missionaries were arraigned before the Judge to receive sentence, and the question was put by the court why sentence should not be pronounced, Mr. Worcester rose, and replied to the following effect,—if not in the precise words:

"May it please the court—If I am guilty of the charges which have been made against me in the arguments of this case, but not alleged in the indictment, then I have nothing to say why the sentence of the law should not be pronounced against me—but I aver before my God and my country, that I am not guilty of those charges. I therefore say what I have heretofore said, that the state of Georgia has no right of jurisdiction over the territory in which I reside, and therefore this court has no right to pass sentence upon me."

The following letter is addressed to Gov. Gilmer of Georgia, by the inspectors of the Penitentiary at Milledgeville, in reply to a letter from the Governor, of the same date.

PENITENTIARY, 22 Sept. 1831.

SIR—In compliance with your request of this date, we met at the Penitentiary, and investigated the cases of each of the individuals brought from Gwinnet, separately. Enclosed, we send statements of James J. Trott—Samuel Mays (No. 1,) Edward Delesier (No. 2,) Surry Eaton (No. 3,) Thos. Gann (No. 4,) A. Copeland (No. 5.)—You will find also, a written petition in favor of S. Mays, enclosed in No. 1.

We have personally examined Benjamin F. Thompson, Jas A. Thompson, and John F. Wheeler. The above persons, all request your clemency, on condition they will not again violate the law They are stated by Mr. Trort and Mr. Butler, to be respectable, honest citizens.

With regard to Mr. Butler, he authorizes us to state, that he could not take the oath of allegiance to the State, without perjuring himself, as he views the case—he cannot consent to a change of residence with his present feelings.

Mr. Worcester states, that he has taken the course he has pursued, from a firm conviction of duty—if he had been disposed to submit, he would not have proceeded so far—he has applied to the Supreme Court, and expects to hear from his application.

Mr Wheeler states that his family is within the chartered limits, and that he intends to return there, but will not subject himself to another arrest.

Respectfully your ob't serv'ts.

BENJ. A. WHITE,
JAMES CAMAK,
TOMLINSON FORT, } Inspectors.

FOREIGN NEWS.

From the New-York Observer.

By an arrival at this port London papers have been received to Sept. 8. The account of the resignation of the chief command of the Polish army by Skrzynecki is confirmed. His address to the soldiers on the occasion is given below. It is worthy of Skrzynecki, and will raise him still higher in the estimation of the friends of true liberty in every part of the world.

Preparations were making in England for the coronation of the king and queen, which was to take place on the 8th, and was to be celebrated by popular demonstrations of loyalty in every part of the kingdom. A program was published of the ceremonies to be observed in Westminster Abbey. The oath was to be administered by the Archbishop of Canterbury, who would also place the crowns on the heads of the king and the queen. The sermon was to be preached by the bishop of London.

The Russian armies appear to be advancing upon Warsaw without any effectual opposition.

The affairs of Belgium appear to be on the point of adjustment, and the French troops were about to be withdrawn.

The report of the breaking out of the Cholera at Vienna is unfounded. This disease was abating at Pesth. The state of health in St. Petersburgh continued to improve.

The Reform bill was still under discussion in committee of the British House of Commons. Lord Althorpe expressed a hope that the committee would get through their labors on the bill before the coronation. The harvest in every part of England had been unusually productive, and the weather for gathering it favorable.

POLAND.

The following are the addresses of Skrzynecki on resigning, and of Dembinski on assuming the command of the army.

ORDER OF THE DAY—"*Head-Quarters of Bolinow.*

WARSAW, Aug. 13—"Soldiers!—Called by the choice of the nation and your confidence, to exercise the command-in-chief over you in the sacred cause of our country, I share at your head in all the glorious privations and dangers to which you have been exposed. Far from all feeling of self love, I never sought the power which was confided to me; I accepted it, and have hitherto exercised it. Though I was sensible that it was accompanied with many and great difficulties, it was not my intention to yield to those difficulties, but was resolved to be the first to give the example of that perseverance of which we have so much need in our present situation.

A deputation, named by the Diet, found it advantageous for the good of the country to confide the chief command of the army to other hands. While I submit with resignation to this interference, I will address you for the last time, to testify to you the entire esteem with which I am filled for your bravery, your devotedness and your zeal. Your country judges by what you have hitherto done, of what it may expect from you in future. The commander, whom the representatives of the nation have placed over you, is already known to you by his bravery and his resolution, since by overcoming the greatest difficulties he saved your comrades from that destruction which, for a less resolute man, would have been invitable. Let us surround him with the confidence and affection his merits deserve. Implicit confidence, obedience, the first virture of a soldier of every rank, will be a powerful support on our side to the new commander; and I, who had the honour to be at your head, may now be allowed to aspire to another, that of fighting in your ranks; and giving you an example of the discipline which I have hitherto required of you, and to which I will wish you willingly submit.

Soldiers, let us always unite magnanimity and prudence with courage and zeal, and with God's help, Poland will still rise from its ruin—Poland forever!

"The Commander in Chief of the Armed National Force, SKRZYNECKI."

ORDERS OF THE DAY.

"HEAD-QUARTERS, BOLINOW, Aug. 12.

"Soldiers! Called by the will of the Diet from your ranks to your head, I take on me this post full of confidence and hope. The exercise of the chief command is not difficult where all are animated by one feeling—that of sacrificing themselves for the deliverance of the country. Yes, it will certainly find it in your courage, and in the perseverance which is able to conquer every thing. Citizens and Soldiers, I have served among you during this national war, I therefore know the spirit that animates you, and will not exhort you to obedience and order; so much only I will say, that extraordinary efforts are acquired. Only one thought shall direct all our movements, that of renouncing every thing that men prize most highly in order to secure our independence. Whatever these movements may be, the zeal which inspires you in battle must not cool during the preparations for it. If my military life hitherto, and bringing back to their families some thousand of your brethren whom you perhaps gave up as lost, can give me any title to your confidence, I claim it of you in the name of God and our country. I know that I can only be strong through your strength. I know also the demands of the nation and the army, and will not disappoint your expectations. You shall see me every where partake in your hardships and dangers; but I must also be allowed to hope that when we go altogether to the combat, you will depend on me as I do on the country and on you. Its deliverance alone guides your steps as well as mine.—Let us keep away every thing that might weaken the moral strength of the army, and free ourselves, and we shall leave to our posterity a free country.

"Commander in Chief, *ad interim*, of the armed national force, "HENRY DEMBINSKI.

"With respect to the choice of a future Commander-in-Chief, the votes are divided between four persons—Pradzinski, Uminski, Lubienski, and Wladislaus Zamosski."

Manifesto of the Polish government against Prussia.

The Polish Government has made an affecting appeal to all Europe against the shameful partiality, if not actual partisanship, which Prussia has shown towards their gigantic enemy throughout the war for their independence. By factitious sanatory arrangements, and Custom House vexations, supplies of arms which would have been most useful to them, were stopped; whilst on the other hand, direct countenance and assistance were given to the Russian armies. They complain bitterly of this interferance, as calculated to rob them of all the fruits which they had a right to expect, after shedding so much of their blood in the unequal contest. The manifesto is couched in terms of despondency.

TURKEY.

Great Fire at Constantinople.—A Vienna date of August 23d says:—Letters from Bucharest of the 12th Aug. gives accounts from Constantinople of the 24, stating that 1800 houses, almost the whole of Pera, had been destroyed by fire; that 60,000 persons were without shelter, and had lost most of their property.

Abatement of the Cholera.

The accounts from St. Petersburg are to August 19, where the cholera continued daily to abate. The number of new cases on the 12th was 20, on the 13th 19, on the 14th 10, and on 15th 9. The number of deaths on the 14th was 7, and on the 15th, 6.

MARRIED,—On Thursday evening last, by the Rev. S. V. Marshall, Capt. JOHN NEET of Lexington, Miss MARY ELLEN, daughter of Mr. G. Bohannon of Woodford county.

In Frankfort, on the 21st ult. by the Rev. J. T. Edgar, ROBERT W. SCOTT, Esq. to Miss ELIZABETH BROWN, daughter of the late Dr. Preston Brown.

DIED, on the 25th inst. in the 46th year of his age, Mr. JAMES HARPER, Cashier of the Branch Bank of the United States, in this town.

——, In Danville, on the 26th ult. JOHN G. PAXTON, son of the Rev. John D. Paxton, Pastor of the Presbyterian church in that place.

——In Jefferson county, Virginia, Oct. 12th, Dr. SAMUEL W. WASHINGTON, Esq. son of Mrs. Lucy Todd, widow of the late Judge Thomas Todd, of Frankfort.

To the Moderator of West-Lexington Presbytery.

You are hereby requested to call a meeting of Presbytery in the first church, Lexington, to meet on Tuesday the 15th of November, at 11 o'clock, A. M. to attend to the request of Bro. Wm. G. Gallaher for a dismission from this Presbytery, to attach himself to the Presbytery of Cincinnati.

SAML. STEEL,
ANDREW SCOTT,
SAML. D. FISHBACK,
ABM. T. SKILLMAN,
O. S. HINCKLEY,
JAMES BLYTHE.

Oct. 31st, 1831.

According to the request contained in the above letter, the Presbytery of West-Lexington is required to meet in the first Church in Lexington, on the 15th of November, at 11 o'clock, A. M. to attend to the dismissing of Wm. G. Gallaher, to attach himself to the Presbytery of Cincinnati. The ministers and elders belonging to the Presbytery are requested punctually to attend.

GIDEON BLACKBURN, *Mod'r.*

Boot and Shoe Making.

THE undersigned returns his thanks to the citizens of Lexington and its vicinity, for the liberal encouragement they have heretofore extended to him, and respectfully informs them, that he continues his business at his old stand, on Main Street, nearly opposite Morton's Store. He has on hand a supply of good materials, and will do his work in the best manner, and sell as low as *good work* can be had in the place.

GEORGE ADAMS.

Lexington, October 26, 1831. 17—3w.

Transylvania University.

MEDICAL DEPARTMENT.

THE Lectures introductory to the several courses will be delivered during the ensuing week in the Medical Hall, at 12 o'clock of each day, in the following order, viz:

Dr. DUDLEY on Monday, November 7th.
Dr. CALDWELL on Tuesday, " 8th.
Dr. COOKE on Wednesday, " 9th.
Dr. RICHARDSON on Thursday, " 10th.
Dr. YANDELL on Friday, " 11th.
Dr. SHORT on Saturday, " 12th.

By order of the Faculty,

C. W. SHORT, M. D. *Dean.*

November 2nd, 1831. 18-2w.

Boarding Houses.

CITIZENS disposed to accommodate Medical Students with Board, Lodging, &c. will please to leave their terms, names, and residences, with Mr. T. C. Bell, at the Medical Library.

November 2nd, 1831. 18-2w.

MACHINE CARDS.

A Superior quality of EASTERN *Machine Cards, Filletting, Comb Plate,* &c. kept constantly on hand by the Subscribers: Any orders left for any particular description of *Cards* can be filled at a short notice. We have also on hand a large stock of

Jack's Superior *Patent Balances.*
Printing Ink, of best quality.
Looking Glass Plates, large and small.
Mahogany, Satin and Rose wood Veneers.
Bagging Eyes, very low.

For sale low for Cash, by

STEPHENS, WINSLOW & STEPHENS,
Main Street, Lexington.

November 2nd, 1831. 18-3m.

HOUSTON SEMINARY.

THE Proprietors of Houston Seminary, having completed their buildings so far as to enable them to commence their establishment on the 21st of November next: think proper to inform the public that this School teaches methodically and according to the most improved plans,

1. A course of common English education;
2. Greek and Latin languages;
3. Mathematicks, Physicks and Chemistry.

In connection with the above subjects will be taught Metaphysicks, Elocution, Logic, Perspective Drawing, &c. also Natural Science, under which is included the classification of the Animal, Vegetable and Mineral Kingdoms. The books used in the mathematical department will consist principally of Francis' compilations and translations from the French, usually known by the name of the Cambridge Course. This School has for its object the production of practical men, and is finely situated 1 1-2 miles S. W. of Paris, in view of the road leading from Paris to Lexington. Boarding can be procured either in Town or near the School. The price of tuition will vary from 12 to 30 dollars per annum, one half payable in advance

LUTHER SMITH, *Teach. of Lan.*
BENJ. MOORE, *Teach. of Math.*

Paris, November 2, 1831. 18-6w.

NEW GOODS.

The subscriber is now receiving and opening a large assortment of

FASHIONABLE GOODS,

Selected with care for this market from the latest arrivals at the Eastern Cities. Among the articles received are—

SUPER black, blue, brown, olive, drab and grey mixed *Cloths and Cassimeres;*
Super light and dark grey mixed *Satinets;*
Do. blue and blue mixed do;
Premium grey and gold mixed do;
Revolution mixed and Clay premium do;
Flannels, Blankets and Baizes, assorted;
Ratinets and Bombazets, do;
Extra super black, brown, green, plumb and fawn 6-4 French Merino Cloths;
Black, blue, brown, green, scarlet, plumb, crimson and other colored Circassian and English Merino Cloths;
Black, brown, green and lead colored Norwich Crapes and Lustres;
Black and blue-black Italian Lustring;
Black Gros de Swiss figured, changeable, and a great variety of other *Silks;*
Black, white and other coloured Satins;
A large assortment of Prints and Calicoes;
An extensive assortment of Domestic Cottons, Tickings, &c. &c. &c.
Jaconet, Cambric, Swiss and Book Muslins;
Wide and narrow white and black Bobbinet Lace and Bobbinet Veils;
An elegant assortment of Merino Scarfs and Shawls;
A great variety of Merino, Barege, Cashmere and other Handkerchiefs;
A great variety of Silk and Valencia Vestings;
An elegant assortment of fashionable Ribbons;
A large assortment of Gentlemen's and Boy's Sea Otter, South Sea Otter, South Sea Seal, and other Seal-skin Opera and Round Topped *CAPS;*
Men's and Boys' Cloth Opera do.
Do. do. Fur Hats;
Misses' and Children's Chincilla, Sea Otter and Fancy Caps;
Ladies' and Misses' fine Straw and Open work Dunstable Bonnets;
2,500 pairs Ladies' Men's Boy's & Children's SHOES and BOOTS of all descriptions;
A constant supply of Philadelphia CALF SKINS;

A GENERAL ASSORTMENT OF

Hardware & Cutlery;

Queensware, Glassware and China.

ALSO—A VERY GENERAL ASSORTMENT OF

GROCERIES.

His stand being an eligible one, in the neighborhood of the "*Cheap Store opposite the Court-house Door,*" and contiguous to the house that has "*Merchandize bought principally at the New-York Auctions, which will enable them, as usual, to sell good bargains:*" Likewise between where they have "*Great Attractions,*" and where they have "*An endless Variety:*" Being thus situated in the centre of business, and determined not to be undersold, he believes he must receive a part of the public patronage, and "*modestly*" invites purchasers to give him a call.

JOSEPH H. HERVEY.

Lexington, Nov. 2, 1831. 18-tf.

NEW GOODS.

Morrison & Bradley,

ARE now receiving and opening in the house formerly occupied by R. MORRISON, a handsome assortment of *FALL AND WINTER GOODS,* selected with care and attention.

Our stock being almost entirely NEW, dealers may find it advantageous to call, and friends and customers may rely on our strict personal attention to business; to the keeping constantly a well regulated assortment, and to the disposal of them on fair terms.

RICHIESON MORRISON,
LELAND J. BRADLEY.

☞ Those persons whose notes and accounts are due, will please make payment, as I am solicitous to close my outstanding business immediately.

R. MORRISON.

October 5, 1831. 14-tf.

New Fall and Winter GOODS FOR 1831.

JAMES G. M'KINNEY & CO.

RESPECTFULLY inform their friends and customers, that they are now receiving and opening their first supply of FALL AND WINTER MERCHANDIZE, bought principally at the New-York Auctions. which will enable them, AS USUAL, to sell as good bargains as any other house in the Western country. The assortment is general, and of the NEWEST STYLE.

Consisting in part of the following articles:

Super West of England blue, black, brown, olive, gray, mulberry and drab Cloths;
Medium and low priced Cloths,
Super Cassimeres, assorted colors and qualities,
A large lot of Sattinetts,
White, red, and yellow Flannels,
Rose and point Blankets,
Green and white Mackinaw do.
Scarlet, green and yellow Moreens,
French and English Merinos,
Silk, Valencia and Velvet Vestings,
Bombazine, Bombazett and Circassians,
French, English and Domestic Prints,
Do. do. do. Ginghams,
Ladies' silk, worsted and cotton Hose,
8 4 and 10 4 damask and Irish Russian Diaper,
70 pieces very superior Colerain Linen,
Elegant plain and figured Silks, some of which are entirely new style,
10 pieces super Italian Lustring,
Thread and bobinet Laces and Edgings,
Long and square white, black & scarlet Merino shawls,
Lace Veils, Shawls and Handkerchiefs,
Splendid French worked Spencers,
Capes, Pelerines and Chemizettes,
Crape Shawls, different sizes,
Bonfanties, a neat and fashionable article for the neck,
A large and beautiful lot of Bonnet and Belt Rib bons,
Carpetings, Rugs, brass and wire Fenders,
Andirons and Shovels and tongs,
Pier and Mantle Glasses,
Toilet and Swing do.
A large lot of very superior Cutlery,
300 pieces handsome Wall Paper,
Plain and carved Combs,
Muslin Robes and Corsetts,
Ladies' Cravats, Gaiters and Burks,
Braids and Curls,
Artificial Flowers and Wreaths,
China and Silver Head Ornaments,
Ladies' and Misses' Shoes,
Do. do. Boots,
Gentlemen's Boots and Hats,

A FEW EXCELLENT SHOT GUNS.

ALSO A VERY EXTENSIVE STOCK OF

Groceries, &c.

☞ Purchasers of goods are invited to call and examine for themselves.

Lexington, Oct. 26, 1831. 17-tf.

CENTRE COLLEGE.

THE next Winter Session of this Institution will commence on Wednesday the 19th of October and continue twenty-two weeks, ending on the 21st day of March, 1831.

THE FACULTY CONSISTS OF

Rev. JOHN C. YOUNG, A. M. PRESIDENT, *Professor of Moral and Mental Philosophy, Logic, Political Economy and Belles Letters.*

JAMES M. BUCHANAN, A. M. *Professor of Mathematics, Natural Philosophy and Chemistry.*

Rev. DAVID H. RIDDLE, A. M. *Professor of Latin, Greek and Hebrew.*

THOMAS C. NICHOLS, A. M. *Principal of the Grammar School.*

So strong are the claims of Centre College to public patronage, and so often have they been presented, that it is deemed unnecessary again to enumerate them. The Trustees feel well assured, that, with the Faculty now in their service they are prepared to give as extensive and thorough a course of Instruction as can be obtained at any Institution in the Western Country, and at as small an expense to Students.

During the past Summer a *Philosophical and Chemical Apparatus,* of superior quality, has been received. Also, an accession to the Library of valuable Books.

EXPENSES.

Tuition in the College Classes (per Session)	$15 00
Tuition in the Grammar School (per Session)	12 00
Fuel, for Winter Session	1 00

All payable in advance.

Boarding, Washing, Lodging, Fuel and Candles not exceeding (per week)	2 00

By order,

D. G. COWAN, *Secretary.*

Danville, 1st October 1831.

FEMALE EDUCATION.

MR. & MRS. BARRY, FROM PHILADELPHIA,

WILL open on the 10th October, an Institution for YOUNG LADIES, in *Lexington, Ky.* in which all the branches of a scientific, useful, and ornamental education will be taught.

Their endeavors will be particularly devoted to the completion of Female Education, and a judicious and refined course of reading will be extended to those young Ladies who may have nearly obtained that point, thereby affording them an opportunity of cultivating the modern languages and acquiring a taste for reading.

Experience has proved, that in many instances a distaste for study has been created by overburthening the memory of young persons; and as all are not endowed with the same retentiveness, the inductive method will be studiously observed, and instruction conveyed by explanations and illustrations.

A French lady, competent to teach her native language, *Music, Drawing, and Painting,* will reside in the family, in the capacity of Governess. It is intended to make the French the general language of the institution; but as every member of the family is equally conversant with, and speaks fluently the Spanish, parents will be enabled to give their children a *thorough and practical* knowledge of both these tongues, which have become indispensably necessary to a polished education.

The most scrupulous attention will be paid to the religious principles, morals, manners, and general deportment of the young ladies, so that on leaving the institution they may at once enter into and become ornaments to society.

TERMS:

Boarding, with instruction in all the branches of English, viz: Reading, Writing, Arithmetic, Geography, Astronomy, Use of the Globes, English Grammar, Composition, History, Mythology, Elements of Geometry and of Chemistry, Sewing and Marking, &c.	$200 per an
Day Scholars, do. do.	10 per qr
French,	10
Spanish and Italian, each,	10
Music, Vocal and Instrumental,	15
Use of Instruments,	3
Drawing and Painting,	10
Dancing,	10

Pupils can furnish their own stationary or it will be furnished at the institution at a reasonable charge.

Where convenient, bed and bedding to be provided by the parents—if furnished at the Institution a small additional charge will be made.

REFERENCES.—Hon. H. Clay, R. Wickliffe, Esq. E. I. Winter, Esq. B. Gratz Esq. J. W. Hunt, Esq. Z. Warfield, Esq. J. Brand, Esq. John Tilford, Esq. Walter Dunn, Esq.

October 5, 1831. 14-tf.

POETRY.

From the London British Magazine.

Stanzas.

BY WILLIS GAYLORD CLARK.

"How great are his signs, and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation."—*Daniel.*

I marked the spring as she passed along,
With her eye of light and her lip of song;
While she stole in peace o'er the green earth's breast,
While the streams sprang out from their icy rest:
The buds bent low to the breeze's sigh,
And their breath went forth in the scented sky;
When the fields looked fresh in their sweet repose,
And the young dews slept on the new born rose.

I looked upon Summer;—the golden sun
Poured joy over all that he looked upon;—
His glance was cast like a gift abroad,
Like the boundless smile of a perfect God!
The stream shone glad in his magic ray—
The fleecy clouds o'er the green hills lay:
Over rich, dark woodlands their shadows went,
As they floated in light through the firmament.

The scene was changed. It was Autumn's hour:
A frost had discolored the summer bower;
The blast wailed sad 'midst the cankered leaves,
The reaper stood musing by gathered sheaves;—
The mellow pomp of the rainbow woods
Was stirred by the sound of the rising floods:
And I knew by the cloud—by the wild wind's strain,
That Winter drew near with his storms again!

I stood by the ocean; its waters rolled
In their changeful beauty of sapphire and gold;
And Day looked down with its radiest smiles,
Where the blue waves danced round a thousand isles;
The ships went forth on the trackless seas,
Their white wings played in the joyous breeze;
Their prows rushed on 'midst the parted foam,
While the wanderer was wrapt in a dream of Home.

The mountain arose with its lofty brow,
While its shadow lay sleeping in vales below;
The mist, like a garland of glory, lay
Where its proud heights soared in the air away;
The eagle was there on his tireless wing,
And his shriek went up like an offering;
And he seemed, in his sunward flight, to raise
A chaunt of thanksgiving—a hymn of praise!

I looked on the arch of the midnight skies,
With its blue and unsearchable mysteries;
The moon, 'midst an eloquent multitude
Of unnumbered stars, her career pursued:
A charm of sleep on the city fell,
All sounds lay hushed in that brooding spell—
By babbling brooks were the buds at rest,
And the wild bird dreamed sweet on his downy nest.

I stood where the deepening tempest passed;
The strong trees groaned in the sounding blast;
The murmuring deep with its wrecks rolled on,
The clouds overshadowed the mighty sun;
The low reeds bent by the streamlet's side,
And hills to the thunder peal replied—
The lightning burst forth on its fearful way,
While the heavens were lit in its red array!

And hath MAN the power, with his pride and his skill,
To arouse all Nature with storms at will?
Hath he power to color the summer cloud—
To allay the tempest when hills are bowed?
Can he awaken the spring with her festal wreath?
Can the sun grow dim by his lightest breath?
Will he come again, when Death's vale is trod?
Who then shall dare murmur, "*there is no God?*"

MISCELLANEOUS.

From the Family Visiter.

College Recollections.

"Many and great are the trials of a young and inexperienced youth, severed from all family restraints, when he enters college. Even if he enter with the best disposition, his piety must be of the firmest nature to withstand the ridicule with which it will often be assailed. Nothing is harder for a young Christian to bear that irony and ridicule; many who could resist the temptation in any other shape, cannot stand against this powerful weapon upon weak minds. Yet such a trial, in all its force, awaits him upon his entrance into college: for in a large collection of young men, there are some who are themselves impatient of control, and are at all times ready to turn into bitter jest the steady youth who has courage to resist their evil example.

On the opening of my second term at college, one of the Freshmen was selected by the most thoughtless of our community as an *especial* object of ridicule. His person was large and awkward "for his age;" his manners coarse and unpolished; and his conduct so orderly and correct, that *we* could not bear its contrast with our own. He had resisted all our efforts, in every shape, to draw him into our habits of carelessness, and six months had nearly passed, without his having been convicted of one breach of the college discipline.

Notwithstanding this, and his close application to his studies, his progress was very slow: what others, and among them myself, considered as mere play, was to him to be accomplished only by hard and almost incessant labor; he was always at the foot of his class, although the hardest student in it. Many were the nick-names he had acquired, and I can even now scarcely think, without blushing, of the share I had in turning the poor young man into ridicule.

His room-mate had tormented him so much, that at his earnest request he had been permitted to change his apartment, and occupied a very small room by himself. The room was the next one to mine, a partition wall only separating us, and my *chum* and myself often made ourselves merry at our poor neighbor's expense. In the night we were surprised several times by hearing a low murmuring noise, which seemed to proceed from the next room. We could not distinguish what it was, but it seemed more like the groan of distress than any other sound.

Between the two rooms, for the purpose of a free ventilation, there was a small high window, which, during the warm weather, remained always open. Its height prevented it from exposing the rooms to each other; and by this window we determined to acquire our information. I, being the lightest and most active of our party, was appointed to endeavor to climb to the window; and to assist me in my undertaking, several small forms were privately conveyed into our chamber in the course of one or two days.

At last about two o'clock, we heard the low moaning commence, and an indistict noise as of some one speaking in a subdued tone of voice; it sounded still more strange than usual,—or a guilty consciousness of acting wrong caused us to imagine so.

My companions assisted me to arrange the forms, and to climb to the lofty window, through which, when I had succeeded in reaching it, I beheld our poor persecuted neighbour: the pale glimmering of his lamp shewed me his books and papers scattered on the table, and the seat, which he had evidently just vacated, all bore witness to the industry of their owner. My eye glanced round the room, anxious to discover whence the noise proceeded, and I saw at the end of the table, with his back towards me, and his Bible open before him, *upon his knees*, the young man.—He was so entirely absorbed in his occupation that I fearelessly put my head through the shadowy window, and heard his earnest supplications for the divine assistance in his devotion, for pardon for his own sins,—and for *us* he implored the blessing of God, and for ME in particular, as the one most in the habit of grieving him, he prayed that my heart might be renewed; and for himself he prayed to be enabled to forgive my provocations, and return them with kindness, and to withstand the temptations which surrounded him. He humbly lamented his dullness of apprehension, and the difficulty which he found in acquiring the knowledge necessary to fit him for the profession his soul longed for: he prayed the God of wisdom to *assist* him, and to strenghten his understanding. All this he uttered with the earnestness and freedom with which an affectionate and dutiful child might be supposed to address a beloved parent, in whose love and affectionate willingness, as well as his power to grant his petition, he had perfect confidence. He seemed to receive comfort as he prayed, and thus poured his sorrows before his Almighty Father, in and through the name of Jesus, his compassionate Redeemer.

I cannot express my feelings. *Shame*—sorrow—admiration—were mingled together. I felt how infinitely superior that poor, despised young man was to my proud companions, and to myself, with all our boasted talents and accomplishments. I descended as softly and silently as possible from my station, to my room mate, who was impatiently waiting at the foot of my mimic scaffolding to learn the cause of the agitation which he had already observed in me. I told him what I had seen and heard, and was grieved to find that the recital only excited his merriment. He turned all I could say into a jest: "The things of God were foolishness to him." But for me, (blessed be God!) the pious instructions of my mother had not been *entirely* forgotten;—they told me that this young man was the friend of God, and I *dared* not speak against him any more.

When I left college, I left the student there also; his habits and manners remained the same—but he was making better advances in his studies than any of the professors or tutors had expected. I had never become *intimate* with him, as a bitter consciousness of my former treatment of him would not permit me to *seek his* friendship; while his reserved and studious habits prevented him from observing the change of my feelings towards him.

Some *seven* years after, when by the mercy of God my wild and careless heart had learned to love, and wished to served God, I came into ——, a large and flourishing town, on my way to the field of labor appointed to me as a missionary of the Episcopal Church in the West. I was detained a day, it being Sunday, and I heard many persons speaking of a very celebrated preacher, whom they were all going to hear, and who was spoken of as a *very learned man*, of a very polite address, but above all, of a most *holy* and *blameless* life and conversation. He was the beloved pastor of the largest church in the town, and his eloquence had become so much spoken of, that many strangers came from a distance to hear him preach.

I was pleased with the opportunity to improve myself, by hearing this celebrated man. I went—and judge, sir, of my utter astonishment, at beholding, ——, the dull, awkward, and despised student of ——College! The God in whom he trusted, to whom he prayed, and whom he served faithfully, had *heard* him, had *blessed* him, and accepted of him. His pious soul was now enjoying the happiness it longed for, in preaching Christ to poor, lost sinners. I returned to my lodgings, deeply impressed with a consciousness, that *truly* "Whatsoever we shall ask in the name of Christ, BELIEVING, we *shall* receive."

From the Southern Religious Telegraph.

A Good Hint to a few Clergymen.

Rev. Sirs,—I am not one of those who make it their business to hunt out every imperfection, which the closest scrutiny alone can discover in your Sabbath exercises,

——"Ubi plura nitent it carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit naturæ."

My time shall be better taken up, in the few lines which follow, than in pointing out blemishes, which no one but a hypercritic, would ever think of noticing.

I wish to present to your attention, one of the most reprehensible practices, which I suppose you are guilty of, it may be, with the best motives. It is an evil which is not only seen, but felt, and felt, too, most sensibly, by every member of your congregation. I allude to that most unphilosophical practice, of Long Preaching.

Those of you, who prefer not to write your discourses, I have no doubt, are entirely unconscious of the unreasonable length to which you contrive to protract them. It may be that after a full hour's preaching, you reason thus with yourselves: "A few more words may arrest the attention of yon person, who, all along has seemed so thoughtless and inattentive. A few more words may strike conviction to some heart, which has hitherto, remained hard and insensible." And then you utter these few more words.—And, when they are spoken, the same reasoning still influencing your mind, you utter yet a few more words,—and a few more words, until your discourse is spun out, sometimes, to an hour and a half. Many a sermon have I heard of nearly this length.—Now, if you will but attend, for a few moments, to what follows, I do hope to convince you, that you are going wrong.

In the first place—If you cannot consent to say all you have to say, in as few words as possible, you will infallibly weary to impatience the minds of your audience, who, after sitting attentively for thirty-five minutes, begin to wish, and to wish heartily, that the preacher would put an end to his sermon. Their impatience prevents them from attending to what is said after this period, and thus, the latter part of your discourse is lost to, at least, the major part of your congregation; and very frequently, too, the former part is forgotten, so that a whole sermon is frequently rendered ineffectual by a little overdoing.—I can say for myself, and for one or two others, who have expressed themselves on this subject, that experience has, but too often, verified the above remark.

Secondly.—If a sense of the duty, and the privileges of public worship, constrain many to attend your church, notwithstanding your long preaching, the same feeling does not influence those, who attend church, merely because it is the general practice to do so in christian communities.—You, surely cannot, therefore, expect that these will, sabbath after sabbath, consent to listen to *your* sermons, which they regard as in the highest degree irksome. I have heard, not one or two only, but many, give it as a reason why they scarcely ever attend the preaching of some of you, —"because his sermons are so long—they are tired out of patience." Some, on this account, never go at all.—Some, never in the evening,—and some, I know, professors of religion, who sleep away all the sabbath afternoon, in order to keep awake at evening. For these, I make no apology; but does not some of the blame rest on the minister whose long sermons compel them to it?

Some of you have remarked, "keep the heart right and the eyes will keep open."—Now, with all due reverence for your opinion, permit me, my dear Sirs, to say, that such a remark is by no means, well founded, and, therefore, cannot be true. Let me ask you if you do not sometimes detect some of your best and most wakeful members with closed eyes? The goddess of sleep rules with an imperious sway, and though she may be resisted for a while, we cannot hold out always. Many too, who are in the habit of observing the good maxim, "Early to bed, &c." cannot have their regular hours encroached upon without uneasiness.

Thirdly.—You cannot but know, that a sermon condensed within the compass of thirty or forty minutes, would come with vastly more energy and effect, than one spun out to the length to which you manage to protract yours. Its force would be exerted on fresh and attentive minds;—not jaded and harassed to death, by the same thing over and over again.

There must needs be repetition in a very long sermon, or you do not adhere very closely to your text; for I firmly believe, what wiser heads than mine have thought, "that no common subject, well studied and understood, will require more than three quarters of an hour to be presented to an audience." You see, then, that if this be true, 'tis not the clearest head, which gives the longest discourses—at least, it is not so thought of our Congress orators.

Finally.—if you will look at the most eminent preachers of the present and past times, you will find that almost invariably, their sermons are short. One, to whom I have often listened with pleasure, now stationed in some city of N. Y. scarcely ever exceeds 40 minutes.—Read the discourses of Whitfield, to mention no other. How very short! And are you a more powerful preacher than he was? Doubtless, he spoke truth, when he said "that a minister or people one, must be angels, who could endure a sermon of more than an hour's duration." Let me, then, beg of you, to study human nature, and human *patience* more than you seem to have done:—to pay more respect to the *sensibilities* of your audience; and, Phocion-like, to study to use as few words as possible, in the delivery of your all important message.

O ye young men, who are looking forward to the ministry; learn, in time, to make the sabbath exercises as delightful as possible. Make it a pleasure to attend the house of God,—drive not all the people away by your long, tiresome sermons, and be assured you will gain many more who shall shine as stars in your crown of glory.

M. A.

Fourth Report

Of the American Temperance Society.

The fourth Report of the American Temperance Society is now published.—It is an octavo pamphlet of 120 pages, and contains a history of the origin and progress of the American Temperance Society, from its commencement to the present time, together with a great mass of facts connected with the Temperance Reformation, exhibiting the benefits which it promises our country and the world, should it become universal. The variety of matter and extensive range which it embraces will be seen by the table of contents, which is as follows:

Constitution—Annual Meeting—Connexion between Error in Principle and immorality in Practice—Consequences fatal—Testimony of Physicians, Jurists and Divines—State previous to the Temperance Reform—Great Change—Origin of the American Temperance Society—Testimony to the Benefits of Abstinence—"The Well-conducted Farm"—Formation of the American Temperance Society—Address of the Executive Committee—The Infallible Antidote—National Philanthropist—Temperance Publications—Resolutions of the Massachusetts Society for Suppression of Intemperance—Testimony of Kittredge and Beecher—Testimony of medical Societies—State of things at the close of 1827—Operations and Success in 1830—Testimony of Members of Congress—Testimony of the President of the United States—Testimony of the Secretary of War—Desertions from the Army—Reform in the Army—Reform in the Navy—Reform in Merchant Vessels—Effects of Ardent spirits on Seamen—State of the Reformation at the close of 1830—Effects of one man's using a little daily—Effects of another man's using none—Drunkards reclaimed—Great benefits from small expenditure—Testimony of physicians—Persons prevented from becoming drunkards—Expense of persuading men to abstain from the use of ardent spirits compared with the expense of taking care of those who use it—The good which may be effected by $10,000—Reason why more drunkards are not reformed—Established principlo of law—Testimony of merchants—Principle of the divine Government—The great hindrance to the temperance reformation—Relief to the churches—Succes to the cause—Publications on the immorality of the traffic—Prospects of extending through the world—Things to be avoided—Dealers in ardent spirits in four cities—Benefits of temperance societies—Character of those who continue in the traffic, Testimony of the New York state committee—Objections stated and answered—Treasurer's Account—Honorary members—Members of the Society.

Appendix—Nature and Origin of the use of Ardent Spirits.—Lunatics in Dublin and Liverpool.—Statements in "The Well-conducted Farm."—Origin of the Massachusetts Society for Suppression of Intemperance.—Error corrected.—Judge Hallock's Decision.—Desertions from the Army.—General Jones' Statement.—General Gaines' Statement.—Lieut. Gallaher's statement. Dr. Sewall's Letter.—Dr. Warren's remarks.—Letter from a gentleman of the Army.—Judge Cranch's Statement.—Connection between Temperance and Religion—The Iniquities of the Fathers visited upon the Children.—Testimony of Dr. Sewall.—Testimony of Forty Physicians. Dr. Hossack's Statements.—Dr. Hale's Essay.—Dr. Alden's Address.—Testimony of Physicians in Scotland and Ireland.—Dr. Cleland's Tables—Deaths by Ardent Spirits.—Judge Cranch's Statement.—Barbour's Statement.—Resolutions of Ecclesiastical Bodies.—London Temperance Society—Virginia Association to abstain from Tea.—Circular of the New-York State Committee.—Constitution of an Auxiliary Temperance Society.—Benefits of Temperance Societies.—Benefits of abstinence from the use of Intoxicating liquor.

This report supplies a want which the friends of intemperance have long felt. It gives, in a condensed form, such information as will enable societies and individuals to operate in this cause to the best advantage The principles involved, and the facts by which they are illustrated and enforced, are calculated strongly to impress the minds of all who become acquainted with them. Should temperance societies throughout the country make arrangements to supply each of their members with a copy, and benevolent individuals circulate them extensively, they would accomplish immense good. We shall make our readers acquainted with its contents, either by copious extracts in future numbers, or by an elaborate abstract of the whole.

The report will soon be found in most of the principal bookstores throughout the country. Orders addressed to Messrs. Perkins and Marvin, booksellers, No. 114, Washington St. Boston, will be promptly attended to. The avails of the publication will be devoted to the cause of temperance.

Editors friendly to the cause, by copying this article, or otherwise noticing the Report, will render an assential service to the community.

Jour. Humanity.

MUSIC TYPES.

JUST received, at the Price-Current Office, an entirely new fount of Music Type, consisting of Patent or Diamond Notes. The subscriber is

PREPARED TO PRINT MUSIC BOOKS

on the shortest notice and most reasonable terms. He pledges himself that all work of this description entrusted to him shall be executed in a manner superior to any that has hitherto been done in the western country. Persons disposed to publish collections of Music, may depend upon having their orders promptly executed. JAMES W. PALMER.

Price-Current Office,
Louisville, October, 1831.

Christian Almanac for 1832.

JUST received at SKILLMANS' BOOK STORE, and for sale by the gross, dozen, or single copy, *The Kentucky Christian Almanac for* 1832. Merchants and others who buy to sell again will be furnished very cheap.

Also, a general assortment of Books for sale as above, very low for Cash.

Lexington, October 12, 1831. 15-tf.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf

CIRCULAR.
Medical College of Ohio.

THE Honorable, the Board of Trustees, having reorganized the Faculty of this Institution, it will consist, hereafter, of the following professors:

JEDEDIAH COBB, M. D., Anatomy.
THOMAS D. MITCHELL, M. D., Chemistry and Pharmacy.
JAMES M. STAUGHTON, M. D., Surgery.
JOHN EBERLE, M. D., Materia Medica and Botany.
JOHN F. HENRY, M. D., Obstetrics and Diseases of Women and Children.
JOHN MOREHEAD, M. D., Theory and Practice of Medicine.
*CHARLES E. PIERSON, M. D., Institutes of Medicine and Medical Jurisprudence.
*DANIEL DRAKE, M. D., Clinical Medicine.

The course will commence on the last Monday of October, and will end the last day of February.

The aggregate expense of the tickets, including matriculation, is fixed at one hundred dollars; and the cost of graduation at twenty-five dollars.

The requisitions of candidates for graduation are,

1. Satisfactory certificates of having studied medicine, with some reputable practitioner, three years, and of having attended two full courses of Lectures: or,

2. Of having attended three successive courses of Lectures, and studied, as before, all the time between them: or,

3. Of having been in regular and reputable practice four years, and of having attended one full course of Lectures; or all the cases, the last course, at least, in this Institution.

The opportunities, for the study of practical anatomy, will be ample, and the lectures of the Professor, in addition to the usual means of elucidation, will be illustrated by the splendid preparations and plates recently purchased in Europe.

The Library consists of more than one thousand volumes of select works, chiefly European.

The Lectures on Clinical Medicine will be founded on the cases presented in the COMMERCIAL HOSPITAL AND LUNATIC ASSYLUM OF OHIO.

The Trustees are now engaged in the erection of an additional edifice, of such dimensions as will render the accommodations in every respect adequate.

The Medical department of the Miami University having been merged in the Medical College of Ohio, by the reorganization of the latter, there will be but one Medical School in Cincinnati next winter.

By order,
JAMES M. STAUGHTON, M. D., *Dean.*

*Dr. Pierson will not be here during the coming session, and the Institutes of Medicine have been assigned to Dr. Drake—Medical Jurisprudence being distributed among the other members of the faculty.

Cincinnati, July 13, 1831.

Transylvania University.
MEDICAL DEPARTMENT.

THE Lectures in this Institution will commence, as usual, on the first Monday of November, and continue until the first Saturday in March—The courses and terms are as follows, viz.

Anatomy—$15. } By Benj. W. Dudley, M. D. who lectures
Surgery.—$15. } nine times a week.

Institutes of Medicine & Clinical Practice—$15. By Charles Caldwell, M. D.—daily.

Theory and Practice of Medicine—$15. By John Esten Cooke, M. D.—daily.

Obstetrics and the Diseases of Women and Children—$15. By Wm. H. Richardson, M. D—daily.

Materia Medica and Medical Botany—$15 By Charles W. Short, M. D.—daily.

Chemistry & Pharmacy—$15. By Lunsford P. Yandell, M. D. and H. Hulbert Eaton, A. M.—daily.

Large accessions are making to the Library and Chemical Apparatus, which will be in readiness by the commencement of the session.

By order of the Faculty.
C. W. SHORT, M. D. *Dean.*

Lexington, Ky. August 1, 1831. 5-3m.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly

JAMES BLYTHE.

Lexington, April 4th, 1831. 40-tf.

FEMALE ACADEMY
OF DANVILLE KENTUCKY.

I WILL re-open my Academy for females, at Danville, on the first Monday in November 1831. The course of instruction will include all the useful branches taught in any similar Institution in the country.

A Library, a Philosophical and Chemical Apparatus will be attached to the School for the use of the pupils; and familiar Lectures delivered in connection with recitations on Natural Philosophy and Astronomy, also on Botany, Belles Lettres, and Mental Philosophy.

Besides the above studies, will be taught in the school, Orthography, Elocution, Grammar, Chirography, Composition (oral and written) Arithmetic, Ancient and Modern Geography, with the use of the Globes and Maps; History, sacred and profane, Natural History, Natural Theology, and Evidences of Christianity, Study of the Bible, Moral Philosophy, Logic, &c. &c.

The methods of instruction will not merely require the laborious exercise of the memory, but will be calculated to impart quickness, vigour, and a habit of reflection to the minds of the pupils. The discipline of the School shall be strict, yet accompanied with paternal and affectionate gentleness, so as to render the acquisition of knowledge pleasant to all the scholars who possess a thirst for improvement.

All extravagance in dress &c. idle visiting, and associating with young gentlemen, shall be strictly prohibited. Particular, diligent and persevering efforts shall be made for the various intellectual and moral improvement of the pupils; and for fitting them to fill with dignified propriety and usefulness, the important spheres in *real* life, assigned them by their Creator.

JAMES K. BURCH.

Danville, Ky. August 31st, 1831. 9-tf.

DR. D. J. AYRES,

HAVING united with DR. J. TODD, *late of Fayette County*, in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found at the place formerly occupied by the late Dr. E. M'DOWELL, immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf.

TEMPERANCE TAVERN,
HARRODSBURGH, KY.

THOMAS Q. ROBERTS, Superintends a House of entertainment, in Harrodsburgh, at the sign of the American Eagle. He takes this method of informing his friends, and the friends of Temperance in general, that he conducts his establishment on the principle of total abstinence from the use of Ardent Spirits, and shall be grateful for a share of their patronage. His house is commodious, and every attention shall be given for the accommodation of his guests.

August, 1831.

MERCHANT TAILORS'
FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winter goods, consisting of

London Blue, Black, Olive, Green, Brown, Claret, Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c., Fancy silk pocket handkerchiefs, suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguezs' patent system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

NEW GOODS.

THE Subscriber is now receiving and opeaing, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*

Lexington, Ky. May 11, 1830. 45-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington, opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞Arrearages must be paid before the paper can be discontinued.

☞Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞All communications must be post paid, except letters from Agents remitting subscriptions.

☞All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞Advertisements inserted at the usual rates.